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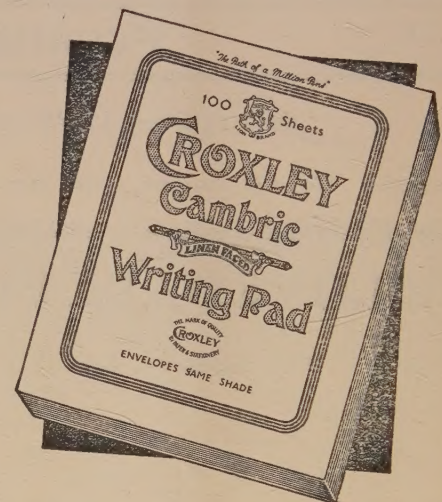
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The South African Outlook.

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The South African Outlook

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The South African Outlook

We ought not to allow physical poverty, and we cannot allow poverty of the spirit.

—Sir William Beveridge.

* * * *

The War.

The outstanding events of the war in January have been a powerful new offensive by the Russians in the Leningrad sector and a new landing by the Allies in Italy. The new Russian thrust has met with much success and several important places have been taken after being in German occupation for over two years. The new Allied landing twenty miles south of Rome has been rapidly consolidated and it should result in great difficulties for the enemy forces further south. In both Russia and Italy the enemy is proving still to possess great resources and determination but events in January have also proved that they can be taken by surprise. In the Far East the Japanese have again suffered great losses in the air and at sea, while Allied forces are once more on the offensive in Burma. Late in the month Argentina broke off relations with Germany and Japan, an event which should benefit the Allies though it is far too belated to arouse enthusiasm.

* * * *

The New Parliament Assembles.

The Ninth Parliament of the Union of South Africa assembled at Cape Town on the morning of Saturday, January 22nd. The Officer Administering the Government (the Rt. Hon. N. J. de Wet) welcomed the members of the new Parliament and paid a tribute to the late Governor-General, Sir Patrick Duncan. The Speech from the Throne was brief and contained references to the war, to food and agriculture, to social security, health, etc., while "a Bill to amend certain laws relating to the administration of Native affairs" was foreshadowed, this being the only direct reference to Native interests contained in the speech.

* * * *

Free Meals for African Schoolchildren : Scheme still hanging fire.

Although ten months of the financial year have now gone, nothing has yet been done to implement the Government's promise to give every African schoolchild (as well as others) a free meal daily. Many letters have appeared in the public Press, protesting at the delay. We quote part of one—it is

from Dr. J. N. Reedman, Chairman, Transvaal District Methodist Men's League. It appeared in the Johannesburg *Star* of January 22, 1944. "As long ago as last October you published an account of a speech by Mr. Kuschke, Secretary of Social Welfare, in which he gave the public to understand that a scheme would probably be started at the beginning of this year. Mr. Kuschke even specified the type of committee which each local school would have to set up to satisfy the authorities and qualify for the grant. Hope flew high; here was an invitation to prepare. The Methodist Witwatersrand Mission, which controls 19 registered African schools with a total attendance of over 7,000 children, has taken the necessary steps to set up the type of local committees which we were told would find favour. Moreover, the Transvaal District Council of the Methodist Men's League which has interested itself in the matter has undertaken to find responsible and capable members to serve on some of these committees, and has also set up a central committee to study the problems of administering the scheme in order that it shall be everywhere efficiently applied in schools under Methodist control. In the light of these facts, it cannot be said that lack of local organisation need hold up the scheme. There does not seem to be any valid reason for withholding any longer the grant of 2d. per child from any school where an efficient organisation for administering it can be provided. Why is it necessary to wait until several Government departments have fought it out among themselves as to which shall ultimately control the scheme? The public, which is quite prepared to foot the bill for the feeding of African schoolchildren, also pays for this unseemly stife."

* * * *

Maize stored in the open : ruined by rain. No storage accommodation.

Mr. J. H. Slabbert, president of the Live Stock Auctioneers Federation, in an interview on December 23, referring to "a recent Press report of the loss of 750,000 bags of mealies, amounting to a loss of £600,000 to the taxpayer," said "he understood that the co-operative societies had come to an agreement with the Mealie Control Board to buy and store the mealies at a price. In consequence of the fixed price system (16s. a bag), the farmers were anxious to get their mealies away. The co-operative societies amassed large quantities of maize for which they had no storage, and, through being stacked in the open the maize had been seriously damaged by the recent heavy rains. When maize was damaged by rain it went musty and rotten, and was then only fit, to a limited extent, for animal food. . . . Although . . . the storage in elevators was limited, *provision had not been made for proper storage accommodation of the cereal*" (ital. ours).

* * * *

The Mealie Board is the sole authorised buyer of mealies : it is the buyer for the nation. It has bought unlimited quantities, as much as the sellers chose to off-load upon it, regardless of the fact that it had not provided storage. Would any business firm do a thing like that? Moreover the Board was empowered to establish storage accommodation, so as "to create a reserve of mealies and mealie products as a precaution against drought or other unforeseen circumstances" (Maize Control Scheme. *Gazette Extraordinary*, 28th March 1941). Since the Control Scheme just mentioned came into force, the country has experienced a severe drought. The Board had made no provision : it had exported. Result, widespread distress. And now another "unforeseen circumstance," a wet season, has again caught

the Board unprepared: nowhere to store the mealies, to protect them from the rain.

What at first sight looks like childish incompetence on the part of the Mealie Board is not without an explanation. *Twelve out of the nineteen* members of the Board are representatives of the sellers, the growers. In these circumstances it is not surprising that the Board, first, in its capacity of arbiter between producers and consumers, has felt strongly that it is in the national interest and fair to both producers and consumers that the price paid producers should be very high, and, second, that, once the sellers have got their money, what happens to the mealies is not so important. If a lot are spoiled for lack of storage accommodation; well, the Mealie Board cannot be held responsible for the weather, can it? The chief aim of the Board has been accomplished. They have paid the high price the sellers so fully deserve, these sellers being, as every one must remember, the "back-bone of the country."

Can South Africa be Industrialised?

A question much to the fore just now is "Can South Africa become a great industrial country?" Although no other major line of development seems open to this country, unless we make available a greater supply of skilled and semi-skilled labour the answer must be in the negative. The Union's White male population in 1936 was 1,017,874, about half of whom were under 19 or over 60. The other half million were spread out over many occupations. For the same occupations the United States can draw on over 32,000,000 adult males and Great Britain on over 10,000,000. Out of South Africa's half million adult White males 178,950 in 1936 were engaged in agriculture, and over 100,000 in commerce. Transport took a big slice out of the remainder and so did Public Administration and the professions. Only about 140,000 were listed as being engaged in industry and 27,500 in mining. Very few were unemployed. Obviously a "great industrial country" cannot be manned by so small a force, even if all the White workers are classed as skilled, though in actual fact many are not. Industry in South Africa is of course helped out by a large force of Non-European "unskilled" workers, whom national policy prevents admission into the ranks of skilled workers. National policy has prevented non-Europeans even from building their own houses in the new sub-economic townships which are slowly replacing the slums which we have known as urban Native locations. If we are to continue talking about industrialisation we must face up to the hard fact that if we do not intend to make use of non-Europeans as skilled workers then the phrase so much in use just now—"a great industrial country"—must turn out to be an empty dream. We cannot disqualify four-fifths of our small population and hope to attain to so great an objective.

Dealing with this problem recently the *Forum* said: "In the past the White unions have found it easiest to protect their members by means of a rigid colour bar, and our industrial laws have been so framed as to enable them to maintain this position. If, however, this policy is to continue in the future, it will endanger the whole policy of industrialisation on which depends nearly all the social progress we hope to see in the years that lie ahead. Those who take the view, as we do, that the rigidity of the colour bar must be relaxed, do so not simply in the interests of the Natives or of the industrialists who are no doubt ready to employ them. We take this view no less with an eye on the future interests of White labour itself. The fact of the matter is that, here as elsewhere, it is, economically speaking, impossible to separate the interests of one section or race from those of another or from those of the community at large. Once this fundamental truth is grasped, the trade union movement cannot

regard the relaxation of the colour bar as an attack on its own standards. The new policy need not and must not cause White unemployment. Nor, if it is well planned, should it even involve a reduction in the wages of the present skilled workers. Many authorities are today reporting along the same lines as the *Forum*. A reasonable measure of Social Security accompanied by the elimination of legalised colour bars in industry would open up South Africa's industrial prospects in countless ways.

South Africa as it is today.

The state of things that confronts Parliament.

"A country which has to subsidise its agriculture by £7,000,000 a year, and its manufacturing industries by £10,000,000; which enjoys a low productive efficiency and an average income of less than £1 a week per head; in which 2 per cent of the Coloured children, 30 per cent of the Indian children and a still higher percentage of Bantu children receive no formal education; in which the large majority of non-Europeans and a considerable proportion of Europeans are existing near or under the bread line."—From a paper on "Social Security" by four economists in *The South African Journal of Economics*.

Movement for Penal Reform in the Union

One of the most important of the many fine activities of the South African Institute of Race Relations is the endeavour now present being made by a responsible committee of that organisation to bring about improvements in the Union's penal system. The committee is known as the Penal Reform Committee. Certain representations to the Minister of Justice have already led to action, and the Minister has promised that after the war a Commission will be appointed to enquire into the Union's penal system. Meantime the committee has embarked upon a comprehensive programme, which includes investigations into the treatment of accused persons awaiting trial, the treatment of accused persons in Court (including a study of the nature of sentences and their effects upon crime), the treatment of convicted prisoners, relations of the police with the public and the abolition or amendment of laws. "The Committee will urge the abolition of the present Pass Laws and will also urge the abolition or amendment of other laws which the investigations show to increase the prison population unnecessarily." The Committee invites the support of all who are interested in these matters. Communications may be addressed to The Hon. Secretary, Penal Reform Committee, S.A. Institute of Race Relations, P.O. Box 97, Johannesburg.

Fine work by African Civilian Guards. Crime Reduced by 75 per cent.

Crime in the locations has been reduced by at least 75 per cent according to Major J. R. Hoggan, Officer Commanding the Non-European Civilian Guard. In an interview with a representative of *Umteteli* shortly after Christmas, Major Hoggan said that the work of the Civilian Guard had earned high praise from the Police, who had stated that without this voluntary aid they could not have maintained law and order. With the exception of Coronationville, where there are Coloured Civilian Guards, all this work in the locations is done by Africans. They have reduced the number of assaults by more than half and have dispersed Amalaita gangs, which used to terrorise many Africans. "Africans have shown keen aptitude for this voluntary police work" declared Major Hoggan. We make no apology for referring again to the work of the African Civilian Guards in Johannesburg locations. Christmas week-end was a severe testing time and it is clear that the African Civilian Guards came through it with credit.

ft of Two Native Clinics.

Concerned at the plight of more than 80,000 Natives in the larger National Park area a Johannesburg man and an Indian merchant have provided money to erect and equip two Native clinics in those parts. Both wish to remain anonymous. "The infantile mortality there is terrible," said one of them recently to a WAPA correspondent. "This, of course, is due to the ignorance of Native mothers owing to the absence of ante-natal clinics and to unskilled handling at birth." Besides the Natives had to struggle unaided against malaria, bilharzia, syphilis and other serious illnesses, the causes, prevention or cures of which were unknown to them. The Johannesburg citizen owns property in the vicinity of the game reserve, where he spends a lot of time and has been able to study Native conditions at close quarters. The clinics were being established at Gutschwa and Plaston with the approval and under the guidance of the Public Health Department and would be run on Government lines, similar to those in the Transkei. The department would immediately take over the control of the Gutschwa clinic and later on, it was hoped, the Plaston one as well. Dr. Crinsoz de Cottens, widow of Dr. de Cottens of Johannesburg, had offered to undertake the medical supervision of the Plaston clinic, and the district surgeon would attend to patients at the other. It was hoped that Native nurses would be recruited with the assistance of the Public Health Department.

The Queenstown Preventorium for Non-Europeans.

The new Non-European Preventorium at Queenstown will be ready for occupation in the very near future. It will accommodate 150 Natives from the Transkei, 50 Natives from the Cape and 50 Coloureds and Indians. The Organising Secretary of the Christmas Stamp Fund has been furnished with a list of Child Welfare Societies, and it is hoped that they will be able to assist by providing names of people willing to escort patients to the Preventorium.—*Child Welfare*, December, 1943.

The Cape's Chief Native Commissioner retires.

On January 7th Mr. E. F. Owen, Chief Native Commissioner, Cape, whose headquarters were at King William's Town, retired from the Public Service on superannuation. He joined the Department of Posts and Telegraphs on September 1st, 1899, at Umtata, which was his home town. Three years later he transferred to the Department of Native Affairs to which he was destined to give forty years service. His first magisterial appointment was at Umtata in 1926 where later he was to become Assistant Chief Magistrate of the Transkeian Territories. Two years ago he became Chief Native Commissioner for the Cape. Throughout these years his knowledge of the Native people and his sympathy with their difficulties and their reasonable aspirations has stood him in good stead and has earned for him many friends among Natives and Europeans. Mr. Owen still appears good for long service on behalf of the people whom he knows so well and we feel sure that some outstanding work will still be found for him to do. Our thanks for much good work done and our good wishes for the future go with him in his retirement.

More Livingstone Letters.

The L.M.S. has been informed of the discovery of an important letter from David Livingstone to Dr. Arthur Tidman, secretary of the Society, and written from the Zonga River on September 3rd, 1849. It was discovered amongst some old papers at Falkland, Fife. The letter, very carefully written on the large paper which Livingstone used, announces his discovery of Lake Ngami. This was Livingstone's first great African journey which he began from the L.M.S. mission station at

Kolobeng on June 1st, 1849, and which occupied him until October 10th of that year. There are observant descriptions of the people, scenery and climate and a sketch map of the journey and of the Zonga River which he describes as "beautiful beyond any we have seen except some parts of the Clyde." The letter fills an important gap in Livingstone's letters, and is at present in the keeping of the Livingstone Memorial at Blantyre, Scotland. A new batch of letters by David Livingstone has also been received by the Government archives in Salisbury from the Hon. R. U. Moffat, C.M.G., for inclusion in the John Smith Moffat papers. All but one of the letters were written by Livingstone in Britain to John Smith Moffat before he set out in April, 1858, on his missionary work in Matabeleland, shortly before Livingstone went on his second Zambesi expedition. The remaining letter was written from a steamer on the River Kongone.

Harnessing the vegetable underworld. Two remarkable discoveries.

British scientists have recently given to the world two discoveries that hold the promise of great good for humanity. The one is that from a certain common mould, by suitable culturing, a secretion can be got, which is deadly to at least some, and perhaps many, disease germs, and yet is entirely harmless to the patient into whose veins it is injected. The help of American scientists, with their great resources, was obtained, so as to secure as quickly as possible this secretion—known as penicillin, from the botanists' name of the mould—in bulk sufficient to supply the armies and save the wounded from the septic and other germ infections of their wounds. When the needs of the great armies now in the field have been met, penicillin will become available for use by civilian doctors.

In these days of almost world-wide food-shortage, malnutrition and famine, a rapid method of producing food of high nutritive value is, in the deeper as well as the superficial sense of the term, a godsend. The second discovery is that a variety of the familiar yeast plant, used in making beer and baking bread, has been evolved, which when fed on a diet of molasses and ammonia, combines the nitrogen of the ammonia with the sugar and other valuable constituents of the molasses to form protein. Now protein is that part of the food of all people and animals that is required for growth. We are accustomed to make use of proteins of various qualities and from various sources, first-grade proteins being mostly derived from animal sources (milk, meat, etc.), and second-grade proteins from the seeds of plants (grains, beans, etc.). The protein which can now be got from yeast is said to have the chemical composition and the nutritive quality of a first-grade protein. As soon as the value of this "food-yeast" was clearly established, the British Government took steps to have a factory set up in Jamaica for its large-scale production, and now, as the Minister of Reconstruction, Mr. Waterston, has announced, our South African Government is planning to establish food-yeast factories alongside of and in co-operation with the sugar factories in Natal.

How to deal with Profiteers!

L. Michel, general dealer, Harvey-road, Bloemfontein, was recently fined £75, or three months, in the Bloemfontein magistrate's court on a charge of selling a pair of women's shoes to a Native woman for 22s., instead of 13s. 9d. In addition, he was sentenced to three months' hard labour, two months to be suspended for three years, subject to good behaviour. On a charge of failing to provide the Native woman, on demand, with an invoice or memorandum setting out particulars of the sale, he was fined £25, or one month.

The Secret of a Reliable Labour Supply

GOOD HOMES AND NO LIQUOR

THE fact that kafir beer drinking has been in the past a common indulgence must not be allowed to blind us to the other fact that today at least nine out of ten of the decenter class of Africans have definitely turned their backs upon this indulgence. These partly-educated, well-behaved, ordinary Africans do not attract attention to themselves; they like a quiet life; they do their daily work, cleaning shop windows, delivering parcels or milk or the like, and in the evenings they make for their—often very poor—homes on bicycles or on foot. If you ask these men's employers you will—again in at least nine cases of ten—get favourable reports. "Has been with me fourteen years; an excellent worker, always on time," and the like. They are each doing a day-by-day job that has got to be done, and done intelligently, and done honestly. In their small way they are key men. They may nowhere be in a majority, but they form, at least in most towns, a quite substantial proportion of the total African population. If the men of this type were all suddenly to be spirited away, business would be very seriously incommoded, to say the least.

These men are not a lot of saints, but they are—most or all of them—members of some church or other, the Methodists being the largest contingent, then Anglicans, D.R. Church, Presbyterians and so on. In very many cases they have grown up in homes where beer is neither made nor drunk. Their efficiency depends largely upon the fact that they are always a hundred per cent in possession of their faculties, a hundred per cent sober. If, therefore, employers, who want a good class of African labour in their business places or factories, decide to institute food canteens for their men, they will be well advised to leave out alcohol altogether. These men know what beer has meant to their people in the past, sitting for hours and days, drinking, getting more and more fuddled. They realise that, if they once begin beer drinking, the old associations and the old habit of excess will begin to tell: they won't be able to draw the line at what Europeans might call "moderation." In the midst of

European civilized life, with work to be done, they stay as they are, abstainers. They have never approved of beerhalls: they have objected to them as being a gratuitous temptation to the younger men.

THE EXAMPLE OF PORT ELIZABETH

1. NEW BRIGHTON VILLAGE

If any one doubts the truth of the statements just made, and cannot believe that any considerable body of Africans is genuinely not wanting beer, let him consider the situation at Port Elizabeth's African villages, New Brighton and McNamee.

New Brighton is now an old village. One half of it is "dry": there is no brewing. In the other half the people are allowed to brew beer in limited quantities and in rotation. They can invite their friends and sit over it as long as they like.

There is no municipal beerhall at Port Elizabeth.

2. MCNAMEE VILLAGE

During recent years the Port Elizabeth Municipality has been establishing a new village, McNamee, for African workers employed in the city's industries, warehouses, etc. This is now a town of considerable size. It contains 3,400 houses. "The residents of the new village in public meeting decided not to apply for permits to brew beer. The new village (McNamee) therefore, is totally dry." (Letter 19-11-43, from Location Superintendent).

Now, no one would expect the inhabitants of a slum to pass such a resolution. In McNamee the people have comfortable little two or three roomed-houses, fitted with kitchen stoves, with light and water laid on, water-carried sewerage, small fenced-in gardens, made streets, playgrounds close to their houses for the small children. Every visitor comments upon the obvious house-pride of the wives. They have got something better than beer. It was of McNamee that Col. Denys Reitz said, after seeing both the clean new town and the slum area from which many of the people had come, "This is not just a re-housing scheme: it is a social revolution." N.M.

An Enchaining South African Biography

By R. H. W. Shepherd

IT is a truism that books by South African authors or that deal with South African themes receive often scant attention in the land that should welcome them most. We wonder how many of our readers saw at the time of its publication by John Murray in 1937 *The Life of Mrs. John Brown, Including her Recollections of Olive Schreiner*, and how many have kept it close to their elbows since as a book full of South African inspiration and atmosphere.

Of this remarkable South African woman Countess Buxton declared, "She was a person with an intense individuality and her sincerity of purpose and of belief was like a flame. To be with her even for a short time was to be taken into a different world—a world of values quite beyond those of ordinary life." The pages of Mrs. Brown's short but enchaining biography are witness to the truth of this summing up. This woman of striking face and with the mind of a statesman, with her love of nature and of literature but above all of her fellows and of God, with her gift of eloquence of speech and her greater eloquence of self-denying act, with her devotion to causes, especially of causes deemed to be "lost"—this woman deserves to be recalled again and again.

Mary Solomon was born at Sea Point in July 1847, one of the

notable Solomon family. Her father came from St. Helena where as a boy he had been present at the burial of Napoleon. While she was a child, Cape Town was visited by a fearful epidemic of small-pox. Her father showed his practical sympathy with the Malays by visiting and nursing them with indefatigable zeal and tenderness, entering houses and hovels where no other White man ventured, his soul aflame with pity for the neglected and despised Malay. It was her father who by such acts was the incentive to most of the good that Mary Solomon did or attempted in after years.

But before her introduction to the world of need came her introduction to the world of nature. The simple life that she led at Sea Point—unspoiled as the district was about one hundred years ago—playing on the shore with her brothers, taught her to love the beauty of the sea and the mountains. Fifty years afterwards, when she was staying at Bordighera on the shore of the Mediterranean, the sound of the sea and the brilliancy of the sunshine recalled the scenes of her childhood. She liked to think some part of the child remained, "the part of oneself which never changes or grows old, but goes back young into the great Unseen."

The home at Sea Point was a haven for missionaries. "I

"e," she says, "standing in the doorway of our dining-room, with bronzed face and grizzly hair, David Livingstone; and we children sat transfixed as we looked into the kind piercing eyes of the hero of all missionary heroes, and heard our father's words of welcome and of love I see my mother caring for the wants of the worn-out wives and children of missionaries. The names of Helmore, Dyke, Casalis, Arbousset, are all linked with our childhood."

When she was nineteen she met at Wynberg young Doctor John Brown, cousin of the author of *Rab and His Friends*. Soon they were married and for sixty years John Brown and Mary Solomon shared life together. Their first home was at Fraserburg, Cape Colony, where he had a widely scattered practice. Here Mary Brown met Olive Schreiner who was on a visit to a married sister. "Her sister, Mrs. Hemming, and I were great friends, and when I went to call on the newcomer I entered the house by a side door and so saw her without her seeing me. I stood and looked at her, for she seemed like one walking in her sleep. Backwards and forwards on the long front stoep she walked rapidly with her small hands clenched behind her back, her long hair fell like a mantle over her shoulders, and her soft muslin dress clung closely to her girlish figure. She was talking to herself, and though she looked before her, she was quite oblivious of her surroundings. Olive was about eighteen then, and very beautiful." Such was the overture to a friendship that lasted till the last hours of Olive Schreiner's life.

From Fraserburg, with their two small children, the Browns proceeded to Edinburgh where Dr. Brown planned to take further medical degrees. It was in Edinburgh that she first awoke to the real conditions of life in the back streets of cities, and to the appalling sufferings and disabilities under which many of the working women lived. Henceforth she devoted herself to the betterment of the lot of her kind, by personal service and sacrifice, by influencing public opinion, and by attacking, through every possible channel, the problem of drink.

In 1879 the Browns passed to Burnley in Lancashire which was to be their home for nineteen years. From the windows of their house they could count more than 100 tall chimneys that belched out a continuous cloud of smoke from dawn to dark. Here she came close to the lives of the poorest. Here she became absorbed in efforts for the advancement of women, and also for the help of navvies and other classes of humble men.

Her first sphere was a Sunday School class for girls between the ages of eighteen and twenty-three. When she came to know that some of the girls were strengthened by the thought of her prayer, she used to put a lighted candle in the window of her room in the early morning about 5-30, that those who passed that way to their work in mill or factory might see the little glimmer of light and know she was thinking of them. Later she became President of the Women's Co-operative Guild and this led still later to her representing the working women on the Board of Guardians, the first woman in Burnley to be so elected.

A friendship that was to mean much to the Browns was formed, with Sir Ughtred and Lady Kay Shuttleworth at their old manor house, Gawthorpe Hall, near Burnley. It was the first Lady Kay Shuttleworth who received Charlotte Brontë at Gawthorpe and who later introduced her to Mrs. Gaskell, who became her biographer. It was granddaughters of the same Lady Shuttleworth who became the biographers of Mary Brown. The last-mentioned would plunge from scenes in the workhouse, or a wild expedition among navvies working on the great reservoir, or from a meeting of the Co-operative Guild, to a dinner-party at Gawthorpe where she heard much of the best books, of politics, of social questions and music.

For nineteen crowded years the Burnley life went on. Then Dr. Brown gave up practice and after a time they settled in a house close to the gates of Gawthorpe. While living there, at

Padiham, she came on the young South African woman who died of nostalgia, longing for sun and space and the blue sky of the Cape. This woman's young husband, hailing from Lancashire, had worked for a time in the Peninsula, but when the Anglo-Boer war came and work slackened he took his wife overseas to the din and dark and crowds of Lancashire. Mrs. Brown was told of her serious illness and hurried to the house. "The poor child—for she was only twenty-two—was already far away, but she seemed to get a glimmer of memory when her Tom bent over her and said, 'There's a lady from South Africa.' She opened her eyes and felt towards me with her right hand. I knelt beside her, tears rolling down my cheeks, and then I said, 'Oh, why does she hold that shell?' Her husband told me that many a day when he came in from his work, he found her holding it to her ear, and she would laugh and say, 'When I hold this so I hear the sea, and I get right off to the beach at Sea Point, and I don't think about all these houses and folk' The husband said she couldn't bear the long rows of houses, the dark and the wet, and she always 'wanted Home.' . . . She was past the help of love and care, and in the night she slipped quietly away from the damp, dark streets, and the hum and din of factories, to the far-off shore where there is neither sorrow nor crying, nor any more pain. On her coffin was a wreath of flowers, from 'Another South African Woman' and that was all. I saw the doctor a few days after the funeral, and we spoke of her. He said it was the most acute case of nostalgia he ever knew. . . . the longing for sun and space and the blue sky had undermined her constitution."

To Mrs. Brown in England one day came the manuscript of Olive Schreiner's *The Story of an African Farm*. The author had no opportunity of publishing it in South Africa and so sent it to the Browns asking if they could find a channel of publication. The bulky parcel was sewn up in a piece of coarse cotton cloth, to keep its pages together, and then in brown paper. "When I opened it, in those wintry surroundings—with the noise and stir of a manufacturing town about me—a flood of emotion came over me, for I was met with the strange pungent smell of the smoke of wood fires, familiar to those who know a karroo farm. I folded that bit of cotton cloth almost reverently, and I have it still." The manuscript was very indifferently written, many blots, many erasures were on almost every page, and here and there a grease mark as though the tallow candle, by which she probably wrote, had dropped a tear. The manuscript had to be written afresh, but at last it was published by Chapman and Hall, on the recommendation, it was believed, of their "reader", George Meredith. The second edition Olive Schreiner dedicated to Mary Brown. The book was not welcomed in every quarter. One virtuous lady indeed "took it up in the tongs and put it upon the fire."

The Browns came back to settle in South Africa in 1904. They may well have thought that they would find in the southern continent the quiet peace that age and retirement suggest. She little realized that, as a woman of nearly sixty, she was embarking on a second life's work, quite as strenuous as the Burnley life had been, and even more far-reaching in its results. The range of her public activities in South Africa is too wide for adequate mention here. Her establishment of a home for inebriate women at Claremont and of a farm for feeble-minded women and girls; her championship of women's suffrage, and of the cause of the Native and Coloured peoples; her journeys and labours on behalf of the Women's Christian Temperance Union—these and many other things are part of the modern history of social effort in South Africa. She had much influence with General Botha and others. But her sympathies were pre-eminently with those who battled for the poor. Thus her admiration for Keir Hardie, the British Labour Party leader, was unbounded. They first met at Bordighera in 1898, and ten

years later he came to Rondebosch. Of that visit Mrs. Brown wrote: "I can't tell you what a happy experience it was. It meant so much to us to clasp his strong true hand again and to see the light in his brave clear eyes. It wasn't only seeing and touching the man: it was coming in contact with all he stands for, and for a moment breathing in of that great spirit which is moving and propelling the race forward. By what name we call that spirit, Socialism, or adapted Christianity, it is the force that must bring in great changes, political, social, and religious, for the cleansing of the world. It will gather in all other movements, the Enfranchisement of Women, the Temperance Question, Housing of the Poor, uplifting and betterment of child-life and much else. I don't know if I think of this great spirit as 'Socialism': I suppose it must have a name, but I rather think of it as a new Dispensation, a cleansing fire, that will burn up the dross and stubble of our modern civilization, and make plain the highway for the coming of the Lord. Of course one sees the best of the movement in a pure altruistic soul like Keir Hardie's. His is a master spirit. He seems to me like one of the disciples,

a plain, rough-looking man, and beautiful because of the soul within, who has left all, to follow the Light which has come to him."

The last years were years of pain and inability to walk, and finally of blindness. But the indomitable spirit lived on. One of the closing and most charming pictures is that of a Sunday afternoon when C. F. Andrews brought three Indians, one of them Mr. Sastri, to see her. They sat round her wheel-chair drinking in every word she uttered. She was deeply touched by this visit, and writing of it to a friend, she said, "If I am in the backwaters of life, I get some wonderful sounds and refreshing breezes from the great ocean. In alluding to my age I said, 'I suppose there are lessons to be learnt in this life, and I know I still have much to learn.' Mr. Sastri bowed his beautiful face over my hand and said, 'And to teach.' I have heard that he has a very fine face, but I could not see it—only the white turban and figure."

"And to teach." One wishes that South Africa would gather in spirit about this woman's chair.

European Farmers and African Servants

EVER since the "black circuit" a missionary has not been—to put it mildly—*persona grata* in farming circles; and on the other side, many missionaries, especially those from Overseas, take a poor view of the treatment meted out to African servants by some European farmers.

Probably no section of the White population—with the possible exception of traders in the Reserves—is in such close touch with African rural life as is the farming community. All farmers speak the African language of their workers and come into daily contact with them, and know their families and their pattern of life. It is true the relationship between them being that of master and servant—security versus insecurity,—wealth versus poverty—of necessity colours, if it does not distort, the opinions that each section forms of the other, and it would be most interesting if one could somehow know how the inarticulate farm servant really feels towards the ruling caste. Meetings of local farmers' associations do not always give one an accurate impression of how the average farmer regards his labourers; such meetings are too susceptible to the oratory of disgruntled speakers, too prone to blame the Government and the African for every misfortune for impersonal and objective views to win favour.

The correspondence columns of that excellent paper *The Farmers' Weekly*, which surely goes to almost every farm in the Union, offers a much more reliable view of the attitude of the educated thinking farmer of today towards problems affecting his African "boys" and his relations with them. For over a fairly lengthy period I have been reading and cutting out letters appearing in the *Weekly* dealing with farm labour problems and now offer extracts from a small random selection of them which may be of interest to those associated with missionary and social work among Africans.

Here, for instance, is a grand old type—A. P. Cawood—giving us his methods of dealing with the African children on his farm (Jan. 6 1943): "I make all the 'kwediens' on the farm, up to a certain age, come to the bedroom door early every morning, Sundays included, rain, hail or sunshine, and bid all White people, including children, the time of day. Then each one moves off to his job; and whatever they do, no matter how simple a job it may be, it must be done thoroughly and up to order.

"I have a police whistle, and when I blow it they come running from all directions and line up in front of me. I pick the one I need, and the remainder move back to their work. If they have

been misbehaving themselves I take a sjambok, and they turn about like a streak of lightning. Goodness knows how some of them get through the barbed-wire fence without tearing themselves—no time to open gates. That keeps them in order for the rest of the week.

"If by chance a European whom they have not greeted that day should go to where they are working, they all stop work, face him or her and bid the time of day."

There certainly won't be any Communism—that bogey of many S.A. farmers—preached or practised on his farm! But "Petros" (3 Sept. 1941) fears Communism and tells us why, in his opinion, it is spreading:

"Can we wonder that we have Communism, soil erosion, depression, droughts and scarcity of labour? It is a wonder that all the plagues of Egypt have not descended to drive some sense into us. There seems to be no sense of proportion in our treatment of the Native. A farmer will think nothing of walking into a pub and standing his pals whisky at 1s. 6d. per glass, but he will not dream of advancing his boys' wages by 2s. 6d. per month. This attitude is as stupid as it is unbusinesslike. Treat the Native like a human being, pay him a decent wage, improve his living conditions and the Natives will always prefer to work on the farms to that on the mines or in towns.

"Communitic ideas are being spread among the Natives, and the biggest protagonists of Communism are employers who treat their employees like animals. These men are a danger to the whole White civilisation of South Africa. Communism and its associated ideas are never a cause, they are always a result—the result of poverty, dirt and misery."

But another viewpoint on the wages of Native labourers is given by "Ponderer" (30 Sept. 1942). Referring to the annual congress in the Transvaal he writes:

"Will you permit me a few post-congress reflections?"

"When the official spokesman of the Native Affairs Department, with rather a shy smile of apprehension, told the assembled delegates that the solution of the labour problem lay in making more attractive the conditions of employment on farms, his words were instantly greeted by a chorus of No's.

"This reaction of farmers was remarkable;

"May it not have been that there was some psychological explanation for this outburst? May it not have been that coming up from the subconscious, this was a signal of impatience at the fact that the only remedy the expert could prescribe was one that was out of reach? I venture to think that there

really a comfortless sensing of the fact that the Department is right, but at the same time that it was wrong: wrong because these delegates all knew well that economically the industry quite simply could not afford the increased costs entailed in making the conditions of employment of Natives noticeably more attractive. They should have told the official that the problem was not so simple as he seemed to suppose."

E. W. B. Hutton (24 Nov. 1943) is more explicit on this question of wages:

"Neither better housing nor better food, if this is possible, will make any appreciable difference. The root of the trouble is wages. While the urban Native is paid roughly from £4 to £8 a month, no intelligent, able-bodied Native is going to work for less on a farm, with harder work, larger lands and less congenial employment.

"As the farmer cannot pay the same rate of wages as our towns pay, the rate of town pay will have to be readjusted. Alternatively, farm labour in greater numbers must be recruited outside Union territory where the Native is less civilised. There is no other way out of it."

On the general treatment of African farm servants R. Lawrence (24 Feb. 1943), after six years experience in this country, holds decided views:

"When I arrived in this country six years ago, I, like most newcomers, felt that the poor Black should have a better chance and eventually be brought to an equal status in the community. I have since had to change my mind.

"Some time back I bought a small farm near Johannesburg, and not once have I been able to obtain a good boy. They are invariably either lazy or dishonest. It might be said that lack of knowledge or how to handle them were the cause of it all, but my neighbours born and bred in this country are experiencing exactly the same trouble. The Natives know that we will not summon the police for pilfering; in our district, at least, the police are inadequate in number and quite unable to deal with such cases. In serious matters, of course, the help of the police is asked for and, I can state, with success.

"I have come to the conclusion that the farmer should be allowed a certain measure of liberty in dealing with petty crime. The mentality of the Native will appreciate a firm hand without brutality. They will appreciate a just sound hiding, or any other punishment, when it is deserved. To maintain discipline among a race which is not even half civilised is almost impossible when your actions are within the Law. The same applies to more serious Native crimes. It is not the length of time he has to spend in prison, incidentally to be paid for by us law-abiding citizens, which is of consequence to the coloured criminal, as it is shown by the fact that this type has often enough a long record of previous sentences, but handle them as severely as possible during this period, so that they will not look forward to it as a kind of holiday."

Mr. C. J. v. d. Walt would agree with Mr. Lawrence. Writing in *The Weekly* of 13 Jan., 1943 he says: "I am sorry to state that the Natives in these parts do not respond to good treatment. This has been experienced over and over again. I had a boy working for me for four years. He looked a decent kind of a boy, being or professing to be a Christian; so I tried to help him on wherever and whenever I could. He had absolutely nothing when he arrived here; he had been working on the railways and was in debt.

"I helped him to acquire a buck-wagon, donkeys and harness, eight head of cattle, twenty sheep, two horses, and I paid his poll-tax for him. When he left, through no fault of mine, he did not even have the decency to come and say 'Thank you' or 'Dag, baas.' From now on I am treating them like the ungrateful and uncivilised lot they are."

T. Tyrrell (7 April 1943) thinks the solution of the labour problem on farms is to be found by providing greater facilities for education:

"That the Native has no interest in his work, that there are many stock thefts, that there are Communistic activities and lawless meetings, that there is disease, poverty, drunkenness—all this can be laid at the door of the White man.

"In support of this assertion, it is surely a fact that the White man is all-powerful as far as the Native and depressed classes are concerned. They are therefore in his care, and it is his duty to lift them up.

"But we have done little or nothing to train their minds to think, nor their hands to work. They have been allowed to grow like weeds in waste places, and when they get out of hand we bring out the rifle to administer chastisement for faults that are the result of our own neglect of duty. A child's mind can be taught and moulded to any patterns we choose."

On the other hand *Farmer* (10 Nov. 1943) is emphatically opposed to school education for these children:

"I don't want two donkeys grazing in my veld to cart the Native children to school. Go to any sensible farmer and ask him whether he approves of Native schools. A Native becomes absolutely worthless as a farm labourer if he has been to school."

A note of despair is sounded in J. Price's letter (24 Nov. 1943).

"The only cure for the (incurable) Native problem, incurable because its roots go down to the social relationship between the races, whose divisions or barriers will never be broken down except by a submerging of the European, is the completely sensible proposal to give the Native a slab of geography which he can look upon as exclusively his own, and where he, neither a drain upon the substance of nor exploited by the European, may work out his own salvation. With his consent, one would not object to those European persons who express concern for his educational and other welfare, who wish to make him the farmer and they the suppliers of seeds, going with him. And the first step to that end, in order to ensure that South Africa will hold its rightful place in the new world of intelligence, skill and tools, and for the preservation and well-being of its European population, must be the transformation of the Native Affairs Department into the Native Ejectment Department."

Our last extract from a letter appearing in the same issue of *The Farmers' Weekly* shows the author's unusual perspicacity and ends with a grim warning:

"That the lack of any plan as to the destiny of three-quarters of our population cannot continue must be obvious to all, just as it must also be obvious that our present agricultural policy, if there is any, is in need of drastic reform.

"Unfortunately any change in our system must tread on somebody's toes, and we all endeavour to see that they will not be our own. It is probable that the very ignorance of the peasant in Russia assisted the revolutionary changes in that country, since the majority only learned to read and write when the State had already obtained control of press and propaganda.

"In South Africa this enlightening agency is privately owned and all-powerful, and is used with considerable skill and success to sway the masses in any direction the controlling parties' desire.

"The very fact that one South African land company alone owns three million acres, while the country cannot even feed itself, and that the bywoner, a share-cropper, still flourishes, shows how difficult it is to get round vested interests under our present parliamentary system. It would seem that only upheavals such as we are at present experiencing can bring about changes of any moment, but the danger is that even these changes will be too small and that the real explosion will come from the largest and poorest section of our population, the original inhabitants of our land."

Great Opportunities

NOW OPENING UP FOR SKILLED NON-EUROPEAN NURSES

HOSPITALS in the Transvaal that train non-European nurses have been asked to train as many as possible for the new Coronation Hospital, part of which will be in use in April, and for other new hospitals which are expected to be in use after the war.

In a recent interview Mr. H. F. Pentz, Provincial Secretary, said it was part of the provincial programme of extending hospital services to train as many nurses as possible.

A senior official of the Native Affairs Department said clinics would be started in many places if there were nurses to staff them. It was particularly necessary to bring health services to rural and semi-rural Natives, and services in most towns were inadequate.

Miss J. McLarty, matron of the Johannesburg Non-European Hospital, said they were training 23 more nurses to help staff Coronation Hospital. They were now training the largest number possible, and would continue to train more than were required by the Johannesburg Hospital.

MORE NON-EUROPEANS

From every point of view it was desirable that a non-European hospital should be staffed as far as possible by non-Europeans. It was hoped to have 100 beds and the casualty, theatre and other specialised departments at Coronation Hospital in use in April. About 12 non-European trained nurses, 25 non-European nurses at different stages of training and 10 European trained nurses would be required, the latter chiefly for theatre and more specialised work.

They hoped to increase the proportion of non-European to European nurses when the rest of the hospital, which would have 200 beds, was in use. The ward staff would be predominantly non-European, and in the next few years she hoped non-Europeans would become sisters. There were 11 non-European staff nurses at the Johannesburg non-European hospital, some of whom would make admirable sisters. Many more nurses were needed now, and when new hospitals were built in accordance with the post-war hospital services expansion programme many more would be required.

Nurses were needed for public health services, for mothercraft work and for mental patients who particularly needed non-European nurses who would understand their language and customs better than Europeans. No facilities existed for training non-Europeans in mothercraft work or mental nursing. Midwives were urgently needed, many Native women having been seriously injured for life through untrained midwifery. Only six hospitals in the Union trained non-European midwives and 70 obtained the midwifery certificate in 1942.

CANDIDATES PLENTIFUL

There was no lack of non-European applicants for training as nurses. An increasing number of girls were being kept at school until they passed Standard VIII, often at great sacrifice to their parents, so that they could apply for admission to a nurses' training course. At the Johannesburg Hospital there was always a waiting list; in 1941 there were 589 applications and in 1943 there were more than 700.

NURSES' SCHOOL

Last year they started a preliminary training school for Native nurses, and were admitting classes of 10 nurses every third month. Probationers spent a month in the preliminary school and had a grounding in anatomy, physiology, dietetics and elementary nursing. They were gradually introduced into the wards under supervision. This had been a great help to probationers and was better for patients.

Another new feature in training had been a modified form of

the "block system," which enabled nurses under training to do intensive theoretical work for a period, with no ward duty, and then a period of intensive practical work. Six nurses in the final year of training had recently been given a short course of intensive theoretical work, including lectures on every department of the hospital without any ward duty.

It is with peculiar pleasure that we take over these extracts from the Johannesburg *Star*. We note the admirable tendency to make hospitals primarily places of training for probationers instead of primarily places of work. We note the large number of applicants, and would point out that this is a direct result of the development in recent years of secondary education. In this connection we should like to draw the attention of our readers in the Rhodesias and other up-country territories to the fact that no technical or social advance is possible except on a foundation of sound primary and secondary education. We would point out also that nursing is not an easy line of advance. It calls for high qualities both of mind and character. A race that can make this advance can make progress along any line that is opened to it. There need be no limits set, as Miss McLarty points out. And we would add, from years of experience at Lovedale, that quite a fair proportion of non-European nurses are capable, with training, of thoroughly competent and reliable work as theatre sisters.

N.M.

Native Training School Courses

SINCE the time, some years ago, when the Cape Education Department appointed a committee to revise its Native Primary School syllabus the revision of syllabuses affecting Native Education has been much discussed amongst teachers and others. Ideas on the subject are beginning to crystallise, and it is perhaps time to get some of them expressed in the *Outlook*.

As one who has taught for the last fourteen years in a Native Training School which has always been closely in touch with the Primary Schools surrounding it, I should like to offer some remarks and suggestions bearing on the revision of the Training School syllabuses which we hope soon to see.

First, that the Primary School syllabus must be made before the Training School Courses are even mapped out in any detail. It must be the basis and the starting-point of them all.

Second, that, in future, Training Schools for teachers should give a purely professional training consisting of—(a) a two-year course to qualify for a certificate to be called the Native Teachers' Primary Certificate, followed by (b) a one-year course for a specialist certificate to be called the Native Primary Higher Certificate which may indicate a special qualification in any one of various subjects—Infant School Work, Physical Training, Domestic Science, Agriculture, Industrial Work and so on. In this way the Native teacher-training system would come more into line with the present system for Europeans.

Third, that these courses should be open to any student with the necessary entrance qualification without discrimination of sex. The suggestion that in the Training Schools the men's training should be confined to standard work only and the women's to sub-standard work is likely to restrict talent in the most undesirable way and is not consonant with the freedom of opportunity which should be considered the right of all who wish to enter the teaching profession. It is worth noting, for example, that every male principal of a two-teacher school should know the work of the sub-standards and that many women are far more fitted for Higher Primary than for infant work.

There is wide agreement among teachers that the standard of entrance to Training Schools should be raised and that a Junior Certificate should be the minimum qualification required; but, a change that seems too big a change all at once (it would certainly solve for a number of immediate practical difficulties), perhaps at a time the minimum should be—for the Native Primary Teachers' Course Form II (or B); for the Native Primary Higher Course Junior Certificate.

Some of us feel strongly that students applying for entrance to Training Schools should not only have done at least two years' work in a Secondary School but that certain specified subjects must be included in their curriculum during those two years. The time in the Secondary School might be very largely wasted if the J.C. examination being the unsatisfactory thing that it is unless a very careful choice of subjects is made for the prospective teacher. There is much to be said against great rigidity at present in the matter of entrance to the N.P.H. Course. Perhaps during the inevitable period of transition exceptional candidates who have not got their Junior Certificate might be allowed to take the Course as special cases; there are some outstanding teachers of fairly long experience and some young ones with first-grade N.P.L. 3 certificates who have done enough teaching to show that they have special ability for Primary Higher work. But all teachers of N.P.H. students will agree that, with these exceptions, a Junior Certificate is an absolutely necessary preliminary for entrance to this course.

Fourth, it would be well to stress the value of internally examined subjects. N.P.L. 3 students who fail in these should not be allowed to write their examination at the end of the year. This is already the rule for N.P.L. 1 students. Applied to N.P.L. 3 students it would oblige them to come back to school for a full year after failing, to the general advantage of all.

Fifth, unless fundamental and far-reaching changes affecting Native Education are likely to be made in the very near future, there is need to limit the number of entries into Training Schools to some sort of quota system; this the Education Department is beginning to do. The practical value of the training given would be much higher if the number of students were limited in accordance with the number of pupils available for teaching practice. This, of course, brings us up against various big difficulties, chiefly financial ones. But training institutions are not, let us hope, first and foremost profit-making concerns. If the production of efficient teachers is truly their main aim, ways of overcoming these difficulties will surely be found.

The next suggestions have to do with the general principles which will underlie the new syllabuses, and here again there are bound to be big difficulties. First, in order to provide a real education for life, based on the child's experience and preparing for the experiences to come, there must be opportunity for wide differentiation as we have it in the European Primary Schools. There is a pressing need for more Training Schools in towns and their special requirements should be catered for in the syllabuses. The courses should be framed on the assumption that, both in town and country, primary schools will have better facilities for true education than they have at present, for example, playgrounds, and that every town school as well as every country school should have a garden—a *good* garden.

Before satisfactory syllabuses can be made it seems necessary to investigate conditions much more thoroughly than has been done in the past. Good use can be made of the services of the Co-ordinating Committee at work in Umtata, of the Race Relations Institute and of the activities of any other groups that may be working along the same lines.

Several further considerations arise out of the last suggestion. There is already a growing opposition among the majority of Native teachers to the very suggestion of any differentiation being

made between Native and European education. But, until present conditions have changed very considerably—a matter of steady development—to have one rigid set of syllabuses alike for both races would be educationally a disaster. Perhaps the main problem lies just here. No-one pretends that the existing European syllabuses are perfect for Europeans. What reason can there be for supposing that they will fit a people of an entirely different background and culture? Because it must be one of the main aims of Native Education to fit the Native people for life in the modern world, there is urgent need that they be trained along lines that admit of growth rather than of merely mechanical adjustment. Otherwise they will be as useless and as miserable as were the victims of Procrustes by the time he had finished with them. How are their leaders to be brought to realise that what is wanted is not less, but more differentiation for both races?—less rigidity, more elasticity? As one of the wisest of those engaged in education in South Africa recently remarked, "The more the Africans ask for European syllabuses, the less will they be able to apply really educational methods, projects, etc., and the more they will have to stick to memorization, so it seems to me."

That brings me to some further points that are worth considering—If our Training Schools are ever to achieve education as opposed to mere efficiency as cram-shops, the students must have leisure. Free time must be free. Most teachers would like to see in the new syllabuses very clear instructions as to the time to be given to each subject. At present, a great strain is put upon staff and students alike to get through all the work required within what can be called reasonable school hours. Domestic Science and Needlework are felt to be difficult in this way, and still more, Handwork. One suggestion is that the bulk of the Handwork be very closely connected with the work of practical teaching. If this were done students would leave with a good supply of apparatus which they knew from experience how to use, and nothing would be lost.

The principle underlying this suggestion, that is, the principle of centring all our work round our main design—the production of good teachers, should apply not only in this special case, but in the case of all other subjects too. Perhaps this will happen naturally in a training school course that is purely professional. It is a matter upon which many teachers hold strong views.

Then there is the question of the place of Religious Instruction in the syllabus. Strangely, and most sadly, the fact that this is a vital practical question goes often quite unrecognised. As long as the Training Schools are, as at present, missionary institutions we can presumably suppose that all students in them are being trained as practising Christians. But would it not be as well for the new syllabuses to make it clear that they must not only be instructed themselves; they must spend at least as much time learning the method of teaching religion and practising the teaching of it as they spend on any other subject of the Primary School Course?

Less ground to cover and so more true learning is what we hope to see. The suggestion has been made that History and Geography as separate subjects should disappear from the Primary School and that in future they should be taught, linked together on a rational basis, as a subject that so far lacks a name, Social Science perhaps, *not* Histography, I hope. Similarly, Natural Science might take the place of Biology and Agriculture as separate subjects. It is likely that in this way the idea of correlation would be more readily grasped, project-teaching could be developed, Hygiene would take its proper important place and all the education given in the Primary School would be more easily and inevitably related to life. If such suggestions as these were accepted it would make a great difference in the Training Schools. Much time has been spent in the past on unprofitable labour; it could now be given to the increase of

knowledge that will be of practical value to citizens of the modern world.

Any suggestions as to the simplification of syllabuses in the interests of more *real* knowledge and greater *real* efficiency are likely to win the support of European teachers in Native education, but not, alas, that of the Natives. They misunderstand and are suspicious. The mistakes we have made in the past are hard to live down. But it seems to me that almost everything depends on our being able to convince the Native people, by practical evidence of the success of our theories wherever we can experiment in them, that their new syllabuses are provided for them in all good faith; that they are not based on special arrangements made for the under-dog, but on universal principles which have been accepted long ago in all enlightened places as being of universal application, having been acted upon long enough to have given real proof of their value.

What we want are principles the same for all, differentiation for each according to his need.

J.H.E.

Training of Women in the African Church

THE first course of training ever provided for African Bible Women has just been completed at the Lovedale Bible School. It has been so noteworthy a success, and has suggested so many possibilities for the coming days, that the issue of a special report is advisable.

THE TRAINING COURSE.

The course, which was in the nature of an experiment, covered three months of residence and tuition at the Bible School, and closed on 30th November, 1943. Twenty-one women attended. All except one were Methodist women, and were provided for by the funds raised by the European Women's Auxiliary of the Methodist Church, under whose auspices most of them are employed. The fees covered cost of food only, other charges being met, as with all Training Courses, from the resources of the Bible School, which receives annual grants from several co-operating Churches.

Scriptural and related subjects included the following:—

- Introduction to Bible Study,
- St. Mark's Gospel,
- The Prophets and their Teaching,
- St. Paul's Journeys and Letters,
- Pastoral Work,
- How to teach Children,
- Preparation of addresses, and Methods of Bible Study.

Lectures in these were given by the Revs. E. W. Grant and J. J. R. Jolobe, B.A. Through the devotion of qualified African Sisters and Staff Nurses from the Lovedale Hospitals, who gave off-duty periods for this purpose, evening lectures were provided in First Aid, Ante-Natal Care, Home Nursing, and the Nursing of Children. Discussions on practical problems in the life and work of Bible Women were conducted by Mrs. Grant. The women shared in hospital visitation and evangelistic and Sunday School work in neighbouring villages. Throughout the course, emphasis was placed on the care of the devotional life, and the daily prayers and early Sunday services in the Chapel have left a deep impression. The Chapel was in constant use for private devotions.

There is no doubt at all concerning the profound impression which the course has left upon the women who attended. In many cases it has been a revolutionary spiritual experience. The degree of fellowship achieved was remarkable. The climax of the Course was the service in which eight of the women, now beginning their work, were dedicated

to the work of Bible Women by the President of the Methodist Conference; a service in which the President of the Women's Auxiliary of the Methodist Church, as well as the Principals of Lovedale and Staff of the Bible School, took part.

THE FUTURE.

As a result of the valuable experience gained, we make the following proposals.

1. Every effort should be made to secure the services of women who are comparatively young, and well equipped physically, mentally and spiritually. A few of those present at the Course were not able to use the opportunity to the full, not through lack of devotion, but because of age and deficient general education. Zeal loses much of its efficacy if it is divorced from knowledge. It is possible to acquire knowledge without destroying zeal. In work of this kind in these days, only the best is good enough. Our experience in training men has shown that in successive groups the average age has been steadily lowered and average intelligence has risen. This will be true of the women. The mere fact that training is provided gives to the work a new status, and a better class of worker is attracted.

2. The relationship between the local Church and its minister on the one hand, and the work of these African women on the other hand, should be as close as possible. Failing this, the work of the women might become haphazard and comparatively ineffective.

3. In some cases the work undertaken has a refreshing variety and scope. There is no reason why this should not be extended. Time and thought should be given to considering the most effective way in which a worker's efforts may be used in a given locality.

4. We are able to visualize an order of selected African women who can absorb a wider as well as a more intensive training, for work in great urban locations as well as in rural areas. Training should eventually cover social and health services, work among children and young people, women's work, definite religious teaching and pastoral work. Women are now available who could undertake work of this nature. Their numbers will greatly increase within the next generation.

5. Therefore, in any schemes which the Churches may consider for the training and employment of deaconesses, African women should have a place commensurate with the extent and needs of the African section of the Church.

6. The links between this work and the women's organisations of the European sections of the Churches should be fully maintained and strengthened. Such contacts have the highest missionary significance. The development of women's work in connection with all the racial groups within the Church should move forward in line.

7. The new field thus opening up, with all its urgency and its immense possibilities for the post-war years, should be entered without delay.

EDWARD W. GRANT.

Wherever caste, serfdom or slavery prevents . . . the growth of individual personality, it automatically prevents not only the realisation of the income-creating potentialities of the slave but the master as well, be he an individual, class or nation, and thereby reduces not only the income-creating opportunities of that particular society but of the citizens of the world as a whole. Moreover, in any society special groups who seek security at the expense of the personality of others thereby eventually destroy themselves.—Professor S. H. Frankel, in *The South African Journal of Economics*.

The late R. W. Rose-Innes

On Thursday, January 27th, there passed away in King William's Town at the age of 88 Mr. Richard William Rose-Innes, one of the last of the stalwarts who since the unification of South Africa have come to be known and honoured as the Cape Liberals. On the following afternoon he was laid to rest in the King William's Town cemetery, a large crowd of Europeans and Africans assembling at the graveside and previously in the beautiful St. Andrew's Presbyterian Church. Both services were conducted by the Rev. Robert Godfrey, M.A. A choir of African children sang at the graveside.

At the service in St. Andrew's Church the Principal of Lovedale, the Rev. R. H. W. Shepherd, M.A., D.Litt., gave the valedictory address. Dr. Shepherd said:

King William's Town has numbered amongst its townsmen a few notable figures. It has been a home of the Cape liberal tradition. Among those who have lent it distinction is the one whom we mourn to-day. To some he may have seemed to belong to the past. In certain ways he did so belong. He was the oldest living legal practitioner in the Union. For many years he had lived in retirement. His connection with scholastic affairs in this town went so far back that it reached to the time of the old Dale College Committee before there was a school Board. To recall and to speak of the past was always to him a delight. But to be acquainted with the mind of Mr. Rose-Innes was to know that he lived not only in bygone times but that he was alive to the issues of the present. He observed the happenings of our own days with eager intent. He looked into the future with alert and sometimes with prophetic eyes. To the last he gave time and thought where he felt he could be of use. In coming days public bodies like your Library Committee and your Hospital Board will pay tribute to the sanity of his counsel and to the service he gave. His passing leaves a blank on the town on whose streets he was so long a familiar figure.

But the life of Richard Rose-Innes had meaning beyond King William's Town. There are those who would say it had national significance. Almost sixty years ago duty thrust him into the forefront of a happening that moved South Africa. The part he took in the Don-Pelser case was a memory that was with him to the last. Let me recall its main features. In January 1885 a farmer near Burghersdorp shot a Native dead. Influences were brought to bear to shield him from the consequences of his deed. Two months after the event it was announced that the Government refused to prosecute. The *Cape Mercury*, with commendable boldness, published an article containing extracts from the official documents. This article pointed plainly to the farmer's guilt. Still the Government did not proceed. Then the Rev. J. D. Don, the minister of this church, sent a letter to the *Mercury* saying that the Government had refused to do its duty: they ought to indict the farmer for murder or at least manslaughter. Mr. Don said he felt compelled to conclude that the Government had been influenced by political instead of legal considerations. In memorable words he declared: "I am a member of the community which has to bear the responsibility in the last resort of its Government's unchallenged acts and a minister of a religion which knows no distinction of race, caste, class or colour and my conscience refuses to put up silently with this offence." It was a bold letter speaking the thoughts of many who did not speak. Various newspapers quoted the words. Public opinion was moved and the Cape Government could no longer afford to pass the matter by. They did at last resolve to undertake a prosecution in connection with the case. They prosecuted Mr. Don. The Presbyterian minister of King William's Town was charged with criminal libel and for four days he stood in the dock of the High Court. That the farmer was guilty of murder soon

became evident, and at the close the jury returned a verdict of "Not guilty" in the charge of libel made against Mr. Don. The judge congratulated the latter upon the principles for which he had contended having been established. Those principles were the sacredness of human life, whatever the colour of the skin, the purity of the administration of justice and the liberty of comment in the Press. Mr. Don returned to King William's Town to find the townspeople waiting in hundreds to do him honour.

The result of the case was in large measure due to the brilliant handling of it by Advocate Richard Solomon, Mr. Don's defending counsel, and to the zeal and ability of R. W. Rose-Innes, the defending attorney. Mr. Innes prepared for the case with great thoroughness. When he took it up he hastened to Burghersdorp and secured the evidence by affidavit of the Native witnesses before they dispersed or could be tampered with. Even more, he brought them personally to King William's Town and housed them here till the case came on. Soon after the verdict was given, when on his way home, Mr. Innes collapsed and was seriously ill. Fifty-six years afterwards he wrote in a letter, "That case was the biggest matter I ever tackled and the greatest triumph I ever won."

The thoroughness he showed in the Don-Pelser case marked him throughout life. I have known him to say that he owed his thoroughness and concentration as well as his precision in investigation to a mixture of Prussian and Scottish blood.

Still more, throughout life he retained the same passion for justice. He was an ardent South African, loving the land and all its peoples, but, like other Cape liberals, he had a special concern for the Native peoples. To them he was a discerning friend—discerning because he could be frank where faults displayed themselves. But when he felt that they or any individuals among them were not receiving justice his blood warmed and his hand snatched a pen that he might champion their cause.

Mr. Innes was an intimate friend and the legal adviser of former Principals of Lovedale and it was my good fortune also to receive many letters from him. Last evening I was looking through a bundle of them. How common in them are phrases like, "Fair play and justice to the Natives." In one letter he diffidently declares: "I was a defender of Native rights and lost clients thereby. I wrote a good deal and always under my own signature." In another letter he burst out concerning a parliamentary bill which he thought unjust to the African people: "Who listens and who really cares and feels? The ministers' fraternalism seem dumb also. Tea-drinking and smoking gatherings often . . . I feel hot with indignation, righteous indignation I trust."

Our friend was not content with writing himself on behalf of the Native cause. He sought to give Africans themselves a chance to be articulate. His interest in places like the South African Native College and Lovedale was well known. He hoped they would produce leaders who would speak for their people. And in conjunction with the late Mr. J. W. Weir he was instrumental in starting and financing the first Native weekly newspaper in the Cape Colony—the *Imvo Zabantsundu*.

His thoroughness and love for the Native people are marked in a document which he left behind giving his wishes for the service we are holding now. One of its sentences reads: "I trust as many as possible of my Native friends will attend. I have endeavoured to be their friend and support their just claims all my life long."

In the depths of his spirit Mr. Innes was warm but independent. Of some things he read he would say, "It made my heart

glow," or "I read it with shining eyes." In one of his most revealing letters he said that he was fully aware of his deficiencies. The education he had was mostly self-taught. His father had a large family, and, as he put it, he was brought up in a school of economy and early in the day was a bank clerk in order to earn. "I began to read (not too deeply) and with reading to *think* and I was never satisfied with a poor explanation or an evasion of facts as I saw them. To this day some of the things I puzzled over remain unsolved. At the moment the slaughter of innocent women and children in thousands, apart from the ravages of war, is one of them. To explain with a weak explanation does not satisfy hungry hearts and persons who think for themselves."

It was possibly mental difficulties or an undue modesty that led him to decline office in the Christian Church. This building has probably seen no one more faithful in attendance over a period of some sixty years. More than fifty years ago he was admitted to membership here, but though always in church when health permitted he would not accept office.

Yet he was a man who reached out to the Unseen. Over and over again he would refer to life's deepest things. "God is the Creator of us all," he declared, "He is a loving God and a *Just* one and has implanted this sense of justice in our hearts."

He died on the 27th January 1944. On 27th January 1943 he wrote: "My powers are failing, and the end of the road does not seem very far off. . . . Fare thee well. May the coming year bring health, strength and fortitude and above all the Guiding Hand of God which is your greatest possession."

That that Guiding Hand went with him through the last valley we may be assured.

To those nearest to him we would offer the respectful sympathy of this community and of multitudes throughout the land.

Report on a Survey of Urban African Conditions in Southern Rhodesia

THE Secretary of the Federation of Native Welfare Societies in Southern Rhodesia, the Rev. Percy Ibbotson, has conducted a thorough-going investigation and issued a valuable Report. The 48 pages of the Report are crammed with carefully checked information on the subjects set out in the contents table. Wages, Rations, Housing and Social Services are classified and examined. The conditions of married Africans in towns receive careful attention and revealing figures are quoted. The section on Urbanisation is short but significant, and closes with a quotation from the late Prof. Hoernle, whose words spoken of the Union are equally applicable to Southern Rhodesia.

The system adopted in collecting this factual evidence is commended. The survey was restricted to adult male Africans in employment in the seven largest urban areas. Mines, villages and rural areas are not examined, and Native females and juveniles are not included except as members of working men's families. It is recognised that the solid core of economic and social matters needing speedy attention is to be found in the community here examined, there being evident a greater variety of need here than in other sections of the African community.

Employers and employed have contributed the information, and care has to be taken to include truly representative units only, providing a trustworthy cross-section of considerable magnitude. 26,553 cases have been considered, of which nearly one-tenth were personally interviewed and questioned.

In the wages section it is shown that the average in the various towns ranges from 45s. 3d. to 54s. 6d. per month when no food or accommodation is provided by employer, and from 23s. 9d. to 29s. 8d. when both food and accommodation are provided. On page 20 Mr. Ibbotson gives details of the average minimum

monthly requirement of man, wife and two children in town and estimates it to amount to 95s. per month. This is a tragic gap, and some employers are now asking themselves (and it is good augury) how their employees living in rented houses do live and what they eat. It is shown that in 140 family budgets an average of 29 per cent of the income was spent on rent, light and fuel.

The appendices give tables showing wages in the various towns. Appendix No. 9 which is a consolidated table showing wages paid to married Africans is especially valuable in view of the increase in Southern Rhodesia (as in the Union) of permanently urbanised Africans.

The constructive recommendations given in section 8 must be taken seriously because they are the product not only of the investigation made in 1943, but also of over twenty years of close study of African life. The call for greater consideration and a better system of wage determination, a nutrition survey, the provision of more and better houses, more medical attention and health propaganda, must be listened to if a healthy, happy and efficient population is desired, as it surely must be by the whole community and not least by the employers of labour and the municipalities.

Municipal schemes for improving the diet of the young are noted, and there is an interesting table showing what 456 children had to eat on the day before being questioned.

Mr. Ibbotson and the Federation are to be congratulated on the Survey and the Report which is a valuable addition to our knowledge of facts. It is to be hoped that further surveys will be undertaken of conditions in Native Areas outside the towns and of females and juveniles in the Urban Areas.

The Report may be obtained for 1s. plus postage 1d. from the Secretary, Federation of Native Welfare Societies, Box 744 Bulawayo.

HERBERT CARTER.

"The Guilt of the German Army"

UNDER the above title a book appeared last year in America (Macmillan. Price in South Africa, 24/-).

The author is an Austrian, Hans Ernest Fried, born in Vienna in 1905. He is LL.D., University of Vienna and Ph.D., Columbia University, U.S.A. Dr. Fried left Austria for America in 1938, after the occupation of his country by Hitler. Before that time he had travelled widely in Europe and had lived for nearly two years in Italy in the early days of the Fascist regime.

The book before us is written with studied moderation and is fully documented. It is a study from the inside of a problem that is puzzling a great many people today. If Hitler and his Nazi accomplices are disposed of, will that be the end of the trouble, or must we regard the whole German nation as responsible, as being a people, who for all their high culture, have somehow not yet outgrown their primitive barbaric outlook upon their neighbours and the world at large? This question has just been discussed at the British Trades Union Congress, the decision being come to by a large majority that Hitlerism, and not the German nation, is the enemy. These judgments, however, are by outsiders with little or no personal knowledge of the German scene, and the question inevitably recurs, at least to the democratic mind: Is it conceivable that one man, or one group could so persuade, or bully, a great nation of highly educated people into a course that has led them straight into a second catastrophic world war, if that nation did not fully consent and approve?

It appears that there is something outsiders are overlooking something they do not properly understand, about the situation in Germany both now and during recent years, and that, from

lack of this unknown but essential premise, their conclusion, whichever way it falls, is erroneous. Hitlerism is *not* the whole double, but neither is the whole German people at fault. It is to remedy this defect in the popular reasoning of people in America and Britain that this book has been written. *The Guilt of the German Army* has been widely read and discussed in the States, and was very possibly in Mr. Churchill's mind when in a recent speech he spoke of destroying, not just Nazism, but Nazism and Prussian militarism.

The old imperial German army officers, like their counterparts in Japan, were an aristocratic, exclusive class, with small knowledge of affairs, yet with the assurance that it was their right to dominate political opinion." In both countries the heads of the army could go direct to the Emperor and get decisions, without the consent of the civilian government or of parliament. These two countries in fact had not shaken themselves free of feudalism. With all their educational and other achievements, politically they were immature.

In Germany, after the last war, the newly established Weimar Republic required, and by the Peace Treaty were entitled to, the support of an army of limited size. Now, the stiff aristocratic character of the imperial army had prevented promotion from the ranks or entrance to the officer class except on a strictly selective basis. Thus the infant republic, though it had the support of a large proportion of the common people, appears to have been quite unable to find officers who were in full sympathy with them to undertake the organisation of a citizen army. They had no Hampden, and certainly no Cromwell. In these circumstances they had perforce to come to terms with the old army, and when they found that the leaders were ready to swear allegiance to the new Constitution, they, apparently without misgivings, expressed their gratitude and gave the army their confidence, looking to them to help them in maintaining order. They trusted in the honour of those officers.

Dr. Fried's charge against the German army is that, professing support of the new republican government and even swearing allegiance to it, they began at once to undermine its authority by retaining in the army their own officer supporters while disbanding the rank and file, many of whom were supporters of the government, and by instigating the formation of independent anti-republican forces under ex-army officers, "Free Corps" as they were called, who became the terror of country districts and whose salient features, as described by one of their own leaders, were "ruthless procedure against armed as well as unarmed opponents (i.e. political opponents); utter disrespect for the 'sacredness of life'; tendency never to take prisoners . . . court martials which quickly met, sentenced and executed." It will be seen that those Free Corps paved the way well for their successors the Swastika storm troopers.

It is further charged that in an attempt to overthrow the republican government, the Commandant of Berlin secretly engineered a march on Berlin by a combined force of regulars and irregular (Free Corps) troops; while, after his dismissal, his successor refused to defend the capital against this assault, saying "Reichswehr does not fight against Reichswehr." Yet both these generals had sworn allegiance to the republic. This coup, after a short-lived success, failed, largely because of the immediate response of the workers to the government's appeal for a general strike.

The officer class, it was clear, could not hope to be able to overthrow the republic so long as the mass of the people gave it their support in pursuing a policy of "no more war." It was necessary to change the "deep longing of the masses for peace" into a more becoming longing for war, to make them "happy about the battles that await them." Discovering in Hitler a demagogue with a unique gift for inflaming the public mind to militarism, the army first employed him as a regimental political

instructor and, later, to address public meetings under the protection of storm troopers. The great General Ludendorff was associated with Hitler in the abortive Munich rising in 1923 and appeared with him in Court. Hitler, knowing he was under the protection of the army, spoke defiantly of his actions. He said, "I remember a time when from the masses a *stereotyped* shout rang out against me, 'Down with this reactionary war mischief maker! Mass murderer! . . . We have enlightened the masses.'" As Hitler's influence grew, the army leaders swallowed their pride for the sake of achieving their joint aim of rectifying the "temporary false verdict of history" in 1918, combined their forces with his and accepted his leadership. The expansion of national ambitions, first to Europe and then to the whole world was an attractive programme to both parties. "War had to be elevated to 'grand war.' Not provinces but geopolitics; not minorities but continents; not defeat but extermination of the enemy; not allies but satellites; not the shifting of boundaries but the reshuffling of the globe; not a Peace Treaty but a death sentence: these should be the perspectives of Grand War. Hence the colossal preparations."

The German military caste cannot escape responsibility for the career of Hitler, or for the "abyss of wickedness" into which they have together plunged. At first Hitler was their protégé, their tool. "History shews that National Socialism was the *creature*, not the creator, of all-out militarism." The steps they took together, the crooked course they followed, to gain their ends, have become more or less familiar to us all. Dr. Fried points them out, in chapter after relentless chapter; the axiom of the supremacy of the military; militarism in civil life, the fuhrer principle; the myth of the non-defeat of the German army in 1918; the technique of "lulling the adversary to sleep with peaceful phrases"; the cult of the "superior race"; the peculiar notion of "honour"—"Honour is the supreme law of the German . . . Honour demands fighting"; "the elimination of all anti-militaristic books from libraries and bookshops, and the imprisonment or exile or murder of active anti-militarists."

"National Socialist war," says Dr. Fried sternly, "has been a transgression that will not be erased once the war is over." "If the condemnation of illegitimate war is to have any meaning, the risk of those who embark upon it must be greater than the risk of defeat inherent in any war." Responsibility will have to be brought home to those who engineered the war from the beginning, regardless of their rank or military standing. Above all, the military-Nazi personnel must be allowed no hand in the control of the new Germany that is to be. Promises or even oaths of allegiance from such persons have been shewn to be worthless. Dr. Fried insists upon the personnel of the German Civil Service, law courts and schools being reformed, "as it was not in 1918-1933." Military occupation by the United Nations will no doubt be necessary for some time, but the permanent holding down of a whole nation is a policy public opinion in free countries would not long stand for. Dr. Fried's solution is for the United Nations to help a new republican government to establish a new army (or armed police force) from among their own genuine supporters, and to give this force the necessary armed support until its position and that of the government are secure. If sceptics ask: Where today are these genuine supporters of a free republic with a peace policy to be found? the answer is: in their own country, the survivors of the many thousands sent to concentration camps, and the many who are refugees in other lands.

It has been possible in this review to give only a bare, and perhaps rather crude, outline of the contents of a remarkable book. Every person who has any responsibility for the framing of national post-war policy, or for the guidance of public opinion, should study Dr. Fried's arguments and, still more, his facts.

N.M.

New Books

The Bantu in South African Life, by Senator H. Brookes (S.A. Institute of Race Relations, P.O. Box 97, Johannesburg. Price 1/-).

In this well-printed and strongly bound booklet of 59 pages, the reader is given a conspectus of "the Native question," as it exists today. For the convenience of readers, and especially of study groups, the book is divided into 24 short sections, each dealing with a particular aspect of the subject. Thus, in a moment, the reader can lay his finger upon any part of the subject regarding which he happens at the time to want information. Wages, Houses, Nutrition, Land, Law, Marriage, Taxation, Education, Councils, Careers open to Africans, and so on. And the reader can rest assured that what he finds is, as far as space permits, a reliable and accurate statement of the facts, and further, that in every case where it is possible to take one or other of two sides—and that of course is very often—both sides are fairly stated. In fact, the whole tone of the book is calm and dispassionate. This is a remarkable achievement, upon which the author is to be congratulated. But every one who knows Dr. Brookes knows that congratulations are not at all what he is out for. Senator Brookes is a South African, who loves his country, and what he is out for is justice, progress and prosperity, using that last word both in its ordinary meaning of material welfare and also, and still more, in the apostolic sense. He wants South Africa's "soul to prosper and be in health." He wants this to be a great country, in everything that makes greatness worth while.

And, now having said all this, and said it in complete honesty, your reviewer finds that he has one crow, and not a very small one either, to pick with the author. Under the caption Careers (pp. 45 and 46) Dr. Brookes speaks of fully qualified doctors, of medical aids, of dentists (all of them still rather scarce), and then, after a side glance at herbalists, he mentions educated Africans "who earn a living as employees of European chemists having a large number of Native clients." And not one word about the hundreds of African hospital nurses and midwives, many of them holding the same certificate as White nurses, who are scattered over the whole Union and beyond, and whose service is accepted on all hands as being of the highest value to their people. But, of course, this is an unintentional omission; and even Homer nods.

N.M.

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The Church Faces the Future (S.C.M. Press, 1/3).

For several years the Church of Scotland has had a Commission of able personnel seeking to give an interpretation of God's will in the present world crisis. At the General Assembly held in Edinburgh in 1942 the Commission presented a report which at once caught public attention. The Student Christian Movement Press published it in book form under the title, *God's Will in our Time*. The book has sold in thousands not only in Scotland but far beyond, but particularly in England and America. At the General Assembly held in May last the Commission presented a further report which the S.C.M. Press has again published, this time under the title, *The Church Faces the Future*. Here we have some of the ablest and most up-to-date thinking on such themes as, "The Church of Christ—its True Nature and its Universal Mission," "The Church's Concern in Education," and "The Reconstruction of the International Order." A section on "The Organisation of the Church's Life" deals specially with the work of the Church of Scotland, but even this will be of interest to members of other Communions, for the section is never far from basic principles which are of wide application. No summary could give any idea of the riches in

this book of 70 large, closely-printed pages. We trust our readers will read and ponder it for themselves. It is not often that a liberal education can be had for so small a sum.

R.H.W.S.

Lovedale and Fort Hare Notes

The following Fort Hare candidates have completed the requirements for the B.A. or B.Sc. degree or University Education Diploma:—*B.A. degree*: D. M. P. Bolofo, R. Gasela, Irene S. Godfrey, Edna E. Khomo, Louisa A. Kumalo, Paul P. Lenyai, D. M. Molefi, T. Matshoba, F. T. M. Mciteka, M. Mda, Tabitha T. Mjali, Lineo Mofolo, M. P. Ngaloshe, L. D. Ngcobo, C. L. S. Nyembezi, V. C. Qunta, R. R. R. Ramatsui, M. Sekeleni, S. S. A. Sikakane, B. K. Tacana. *B.Sc. degree*: R. M. Burgess, H. L. Mahabane, S. S. Mokgokong, G. R. Naidoo, K. W. Sewanyana. *University Education Diploma*: D. Mesatywa, D. Ngqeleni, W. J. Rhoda.

A loss to Native Agriculture.

On Saturday, 22nd January, there passed away in King's Wms. Town, at the age of 72, Mr. George Douglas Ross, for long a familiar figure in Native agricultural circles in the Keiskama Valley. He belonged to Scottish missionary stock, being the son of Rev. Richard Ross, of Cunningham, a brother of Rev. Brownlee John Ross and a grandson of Rev. John Ross, of Pirie Mission. His career included several years' service under the Native Affairs Department in agricultural work in the Transkei from where he moved to the Ciskei where he pioneered work with Native agricultural demonstrators. He was for long closely associated with Fort Cox Agricultural College and in 1940, after some years in retirement, he took up service again and at the time of his passing was Acting Vice-Principal of this College. Among the Africans of the Cape he was always accepted as a friend, for his wide knowledge of Xhosa language and customs opened to him many doors. To his widow and numerous relatives we tender our sympathies.

The True Templars.

This year's Grand Session of the Independent Order of True Templars was held at the Emgwali Mission early in December. The heavy rains both before and during the conference seriously militated against a good attendance but there were enough enthusiasts to render the meetings successful and fervent. The session was notable for the retirement of the President (called the Grand True Templar), the Rev. Holford Mama, who has held the position for twenty-seven years without a break. His leadership during stormy years of controversy was marked by tactfulness, humour and cool judgment. The numbers of new adherents this year showed a big increase, but on the contrary there were disturbing reports from the bigger towns of the increase of African women and girls addicted to liquors and all types of alcoholic concoctions. We wish the movement all success in its fight against strong drink among the Bantu.

THE SCRIPTURE UNION

The Xhosa Scripture Union Almanacks are now ready. They contain a portion of Scripture to be read and a text for every day. Price threepence each.

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